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nity has fostered all these evils. Even the fame to which conscience and humanity have alike been immolated, shall be lost in the affections of ages; and no whispers of the names of Alexander, Cesar, Charlemagne and Napoleon, shall ever reach that future of eternity, in which those of Penn and Worcester, Fry and Nightingale, shall shine with ever expanding lustre.

J. P. B.

THE LAW OF KINDNESS.

A VOLUME entitled "*Illustrations of the Law of Kindness*," by G. W. Montgomery, has been published at Albany, in the State of New York. It is, as a literary work, of little pretensions, but it presents in one focus a very considerable number of anecdotes, exemplifying the superiority of the benevolent over the coercive and severe principle, as a means of effecting good ends amongst our fellow-creatures; and such reasoning as the book contains is animated by all the earnestness of an amiable and trusting nature. The author classifies his facts into chapters, one of which presents scriptural instances, such as that of David's conduct towards Saul in the cave; another presents a brief account of the benevolent proceedings of Howard, Oberlin, Fenelon, &c.; showing how the law of kindness tended in their lives to the most brilliant results.

In the chapter on the disarming force of kindness, we have a story that never can be too often told. "It is well known that Quakers, or Friends, have adopted the non-resistance principle, or the law, 'overcome evil with good.' The founder of Philadelphia, William Penn, was completely armed with the spirit of this principle. When he visited this country, he came without cannon or sword, and with a determination to meet the Indians with truth and kindness. He bought their land, and paid them; he made a treaty with them, and observed it: and he always treated them as men. As a specimen of the manner in which he met the Indians, the following instance is very striking: There were some fertile and excellent lands, which, in 1698, Penn ascertained were excluded from his first purchase; and as he was very desirous of obtaining them, he made the proposals to the Indians, that he would buy those lands, if they were willing. They returned for answer, that they had no desire to sell the spot where their fathers were deposited; but to please their father Onas, as they named Penn, they said that he should have some of the lands. This being decided, they concluded the bargain, that Penn might have as much land as a young man could travel round in one day, beginning at the great river Cosquanco, now Kensington, and ending at the great river Kallapingo, now Bristol; and as an equivalent, they were to receive a certain amount of English goods. Though this plan of measuring the land was of their own selection, yet they were greatly dissatisfied with it after it had been tried; for the young Englishman chosen to walk off the land, walked so fast, and so far, as greatly to astonish and mortify them. The Governor observed this dissatisfaction, and asked the cause. 'The walker cheated us,' said the Indians. 'Ah, how can that be?' said Penn; 'did you not choose yourselves to have the land measured in this way.' 'True,' replied the Indians; 'but white brother make a big walk.'

Some of Penn's commissioners, waxing warm, said the bargain was a fair one, and insisted that the Indians ought to abide by it, and if not, should be compelled to it. 'Compelled!' exclaimed Penn; 'how can you compel them without bloodshed?' Then turning with a benignant smile to the Indians, he said, "Well, brothers, if you have given us too much land for the

goods first agreed to, how much more will satisfy you?' This proposal gratified them; and they mentioned the quantity of cloth and number of fish-hooks with which they would be satisfied. These were cheerfully given; and the Indians, shaking hands with Penn, went away smiling. After they were gone, the Governor, looking around on his friends, exclaimed, 'O how sweet and cheap a thing is charity! Some of you spoke just now of compelling these poor creatures to stick to their bargain, that is, in plain English, to fight and kill them, and all about a little piece of land.'

"For this conduct manifested in all his actions to the Indians, he was nobly rewarded. The untamed savage of the forest became the warm friend of the white stranger; towards Penn and his followers they buried the war-hatchet, and ever evinced the strongest respect for them. And when the colony of Pennsylvania was pressed for provisions, and none could be obtained from other settlements—which scarcity arose the increasing number of inhabitants, not having time to raise the necessary food—the Indians cheerfully came forward, and assisted the colony by the fruits of their labors in hunting. This kindness they practised with pleasure, because they considered it an accommodation to their 'good father Onas,' and his friends. And though Penn has long been dead, yet he is not forgotten by the red men; for many of the Indians possess a knowledge of his peaceable disposition, and speak of him with a tone and feeling very different from what they manifest when speaking of those whites who came with words of treachery on their tongues, and kegs of 'fire-water' in their hands, and oppression in their actions."—*Ch. Citizen, Jan. 18, 1845.*

CHILDREN UNDERSTAND PEACE.

DEAR SIR:—While visiting one of our infant schools a few days since, I enquired of the teacher if he had any idea of what the children think about war. He significantly replied that I might question his school and learn the views of his scholars for myself. I commenced:

As I was coming here this morning, I saw, on the street below, a large brick building, of somewhat singular appearance; every thing about it appeared neat and in order; the blinds were all closed and a high fence surrounded it. Can any of you tell me what building that was?

That's the Quaker Meeting House, said a half dozen little fellows in the same breath.

But is there not a prettier name for them than that?

Yes, said one, they are called *friends*.

But why are they called friends?

Because they won't fight.

Why not?

Because they know better.

But how came they to know better?

They learned it in the Bible.

Yes, but many people read the Bible and yet fight. Do you know that when armies and fleets meet to butcher each other, they have ministers on each side to pray for success in their work.

I know it, but 'tis because they don't know any better.

It is not, said another, because they don't know any better, but because they won't do better.

But does the Bible say that it is wrong to fight?

It says what means the same, "Love your enemies."